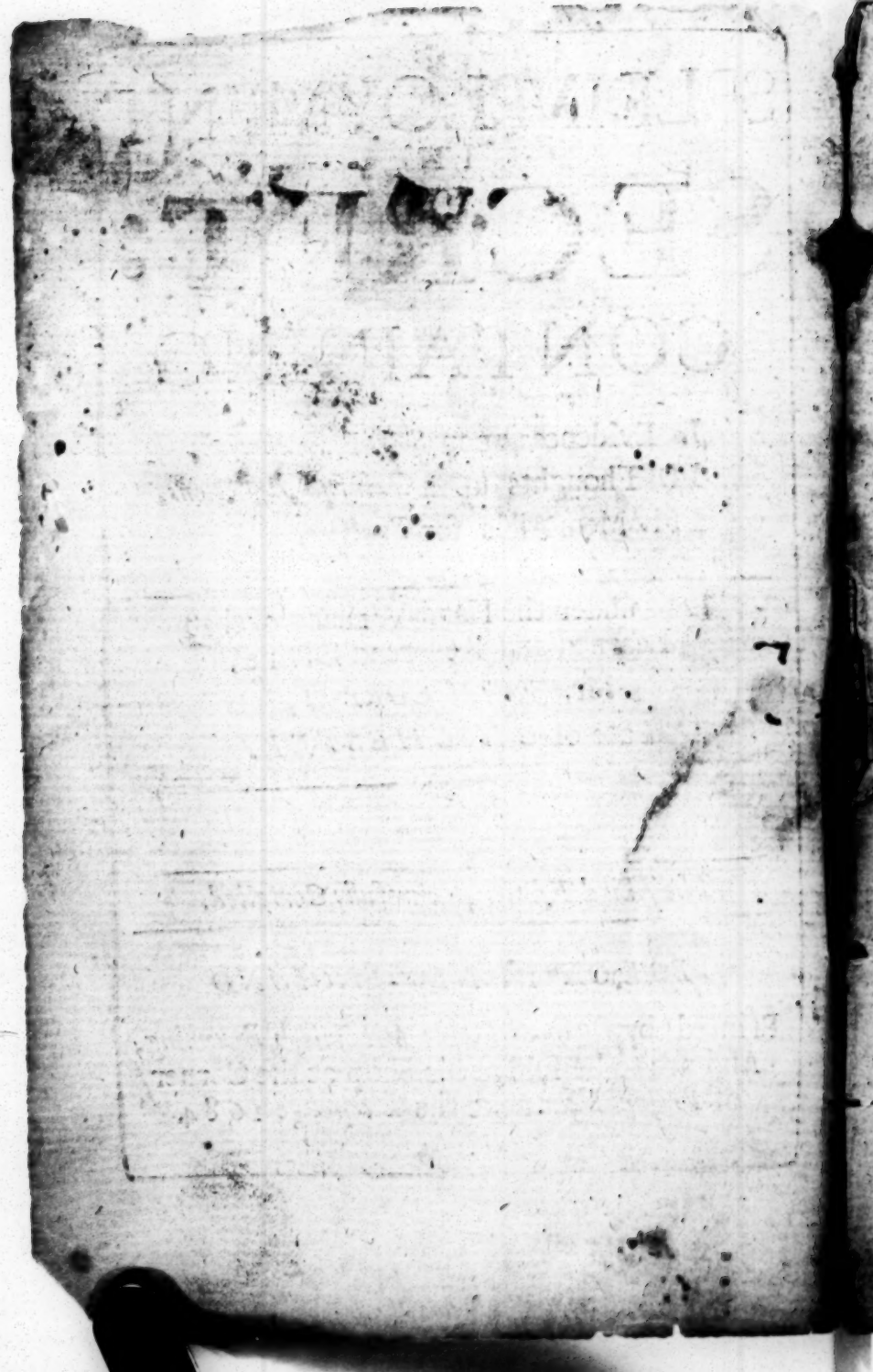
SELF-IMPLOYMENT IN SECRET: CONTAINING

I. Evidences upon *Self-Examination.*
II. Thoughts upon *Painfull Afflictions.*
III. Memorials for *Practice.*

Left under the Hand-Writing of that Learned and Reverend Divine,
Mr. *JOHN CORBET,*
Late of *CHICHESTER.*

The Third Edition, carefully Corrected.

BOSTON IN *NEW-ENGLAND*
Printed by *Richard Pierce* for *Joseph Brunning*,
And are to be sold at his Shop at the Corner
of *Prison-Lane* next the *Exchange* 1684.



To the Reader

THe *Self-Examinations*, *Meditations*, and Holy *Directions* emitted herewith, have been Printed elſswhere. Sundry piouſly Affected Perſons in this place, who have thought it there Concern to improve ſome part of the outward Eſtate which God hath Bleſſed them with, in promoting the Publication of Books, the Reading whereof may tend to the Good of ſouls, happ'ning to meet therewith, deſired that the ſame things might be reprinted here alſo: and having Importuned me in a few *Præfatory lines* to Recommend what is here to be ſeen unto the Readers ſerious Peruſal, I could not but readily embrace ſuch a Motion, and Encourage ſuch an Undertaking.

Concerning the *Author*, Some of thoſe books publiſhed by himſelf in his Life-Time, ſhe him to be a man of Parts and Learning; And what is here brought into publique view,

from the papers found in his Study after his Death, manifeſt that he was a very Holy man and one that did walk before God with a Perfect heart. Knowledge and Grace are ſeldom found in an eminent degree in the ſame man, But if they do (as ſometimes they do) meet together; they render the Perſon in whom they are exceeding Lovely and Deſirable. And tho men ſhould attain unto never ſuch Eminency in Speculative and Rational knowledge, if they are unacquainted with Religion in the Power of it, or remain wholly ignorant of themſelves, and of their own Spiritual and Eternal Eſtate God-ward; all other *Sciences* will at laſt aggravate the Condemnation of thoſe who have arrived to the greateſt perfection in them. I have often thought on that excellent Saying of one of the Auncients, *Multo melior et laudabilior es ſi te Cognoſcis, quam ſi to neglecto cognoſceres Curſum ſyderum, Vires herbarum, Complectiones Hominum, Naturas animalium, et habe-xes omnium Cœleſtium et Terreſtrium ſcientiam.* Bern. He that knoweth Chriſt and himſelf is a happy man, tho he ſhould know nothing elſe; And tho a man ſhould know all other things if he knoweth not Chriſt and himſelf, he will never be happy. We ſee therefore that the moſt Learned men in the world when they come to dye, wiſh that they had ſpent more time in Devotion and in the practical part of Religion.

Salmaſius

Salmaſius had ſpent many years in Readings and hard Study, and yet as he was going out of the world, complained bitterly that he had loſt a world of Time, and that if he might live another year it ſhould be ſpent in reading the Scriptures, ſaying *All the Learning in the world without true Piety and the Fear of God, is nothing worth.* There was in *Holland* a poor man of exemplary holyneſs who uſed thus to divide and ſpend his time dayly, Eight hours he allowed himſelf for Sleep and repoſe, eight hours he ſpent in Labour, attending his particular Calling, the other eight hours he ſpent in religious excerciſes, ſuch as Prayer, Meditation, Reading the Scriptures &c. *Grotius* who is eſteemed as Learned a man as any the laſt Age did afford, and who was in other reſpects a great man, profeſſed that he would give all his Learning and Honours for the Piety of that poor devout ſoul, who made Religion his main Buſineſs. The ſame *Grotius* ſaid of himſelf, *Vitam perdidi operoſe nihil agendo*, having too much neglected the practical part of Godlineſs, he had taken a great deal of pains for that which at laſt he ſaw was nothing worth. Another, (being a man of admirable parts both natural and acquired,) upon his Death-bed had theſe words *I repent of all my Life but that part of it which I ſpent in Communion with God and in doing Good.*

Some whoſe *Devotions* have bin only *Formal* have found ſuch ſoul-contentment therein, as that they have preferred ſuch a life to the greateſt Earthly Glories; yea, have valued it above Crowns and Kingdoms. But what bleſſed and glorious Conſolations may they hope for who *Excerciſe themſelves unto Godlineſs in the power of it*. Tho ſome ſuch have their dark hours for the preſent, yet commonly when they are upon death-beds their ſouls are filled with Comfort, having this rejoycing, the Teſtimony of their Conſciences, that in ſimplicity and Godly Sincerity they have had their Converſation in the world. However they that have ſowen in tears ſhall hereafter reap in joy. We ſhould conſider the end of the converſation of the Lords faithful ſervants, eſpecially ſuch as have taught the Word of God, and follow'd their Faith and Holineſs. It is a great loſs to the world when men of ſingular Piety are taken out of it: Yet ſometimes the Lord Jeſus does by the death of his deareſt Servants Cauſe the Intereſt of his own holy Kingdom to be promoved in the hearts of thoſe that ſurvive. *Timothy* indeed; who was intimate with *Paul* knew his *manner of life* more than others did; But there are Eminent Saints who have meet with that of God in Secret which none living know of but the Lord and they; only after they

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are dead others come to be aquainted with their ſecret walkings before the Lord, and thereby many a ſoul has bin Edified by that which was deſigned only for a private help. So it has happened with reſpect to what is here preſented. If the Republication of it among ourſelves ſhall any way Conduce to the Promoting of Holineſs in the Hearts and Lives of men, they that have had an hand therein will have no cauſe to repent of what they have done. That it may be ſo, is the Prayer and hearts deſire of him who is

Leſs than the Leaſt
of Saints

INCREASE MATHER.

Boſton N. E.
Novemb. 27. 1684.

Mr. COR-

Mr. *CORBET's*

ENQUIRY INTO THE *STATE* OF HIS SOUL.

HIS INTRODUCTION.

IN order to peace of Conſcience and Aſſurance of my good Eſtate towards GOD, it muſt in reaſon be ſuppoſed, that I may rightly underſtand the mark's of Sincerity ſet down in God's Word, as alſo the predominant inclination and motions of my own Soul; and that I may be ſo far Aſſured of my right underſtanding of the things aforeſaid, as to have no reaſonable ground

ground of Doubting thereof. For I have no other ordinary way to know my Sincerity in order to the ſaid Peace and Aſſurance, but to Examine it according to my beſt underſtanding by the Marks thereof ſet down in God's Word. In this Self-Examination it is requiſite that I uſe all Diligence and Impartiality with Conſtancy; and that I earneſtly pray for God's aſſiſtance in it, and heartily offer my ſelf to His Search, as David did, Pſal. 139. 23. Search me, O God, and know my heart: try me, and know my thoughts. Wherefore if upon the moſt Impartial and Diligent Search, that I can make, according to the beſt of my underſtanding, together with Earneſt and Conſtant Prayer to God to aſſiſt me therein, as in my Greateſt Concern, it doth moſt rationally appear to me, that the predominant Inclination and Motions of my Soul are agreable to the marks of ſincerity ſet down in God's Word, then my Conſcience doing its Office aright, is to Judge for me accordingly, viz. that I am Sincere. And in this Judgment I am to acquieſce, becauſe it is the Judgment of God's Agent and Miniſter, which He hath ſet up within me to judge under Him of my internal State, according to His Law, by which he Himſelf doth and will judge me. God hath the ſame Aſpect upon the Soul, which Conſcience his Vicegerent hath, as it

from

from time to time, or ordinarily judgeth not against Him or without Him, but under Him and according to His Judgment, either acquitting or condemning. To this purpose the Apostle speaketh 1. John 3. 20. 21. If our heart Condemn us, God is Greater than our heart, and knoweth all things. ----- if our heart Condemn us not, then have we Confidence towards God,

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THE STATE OF MY OWN SOUL,

According to the Strictest *Search* that I can make

Psal. 139. 24.

Search me O LORD, and know my heart, try me and know my thoughts.

And see if there be any wicked way in me, and lead me in the way everlasting, Amen.

The following *Particulars* were set down in *Decemb. Jan. Feb.* Anno 1663.

AS far as I am able to discern my heart and wayes, I have chosen the Lord for my portion; I take up my rest in *Him*, and not in the Creature. To Love and fear and admire and bless him, and to have Comunion with him is my chief Joy. And the eternal Vision and Fruition of God is my great Hope. I would not only have God hereafter, but here in this World for my Chief good. He is even now better than all the world

I come to God by Jeſus Chriſt. And as I believe in God, I believe alſo in Chriſt, and rejoyce and glory in him, and acknowledging my own ſinfulneſs and unworthyneſs, I reſt intirely on him as the ground of my Juſtification to Life, and of all favour and Acceptance with God.

I receive Chriſt as my Lord, and give up my ſelf to him, I let him into my heart by Faith; I Eſteem him precious, and am willing to ſuffer the loſs of all, that I may win Him. I deſire to know him in the power of his Death and Reſurrection, and am much grieved that I do ſo weakly experience that power, and feel it no more operative in me, in my dying to ſin and the world, and in living and walking in the Spirit.

I doe not ceaſe to lament the more heinous ſins of my Life, and cannot forbear the continual imploring of the Pardon of them, I do not return again to them, and I reſolve never ſo to do. I watch and pray and ſtrive againſt all ſin, but eſpecially againſt thoſe ſins, to which I am more eſpecially inclined. My conflicts are dayly and am put hard to it; But I do not yeild up my ſelf to any ſin, nor lie down in it, yea I do not ſuffer ſinful Cogitations to lodge in me. Howbeit I am many times much diſcompoſed, damped in ſpirit, deadned in duty, diſtracted in my ſtudies, and moleſted

molested and hindred every way by the sin that dwelleth in me. But I resolve that sin shall have no rest in my soul, and that I will never enjoy it. Though I cannot keep sin out of my heart, yet it doth not reign in my mortal body, nor do I yeild my members to the service of it. November 13th 1704

I would fulfil all Righteousness, and owe nothing to any man but Love. I had a hundred-fold rather suffer wrong than do the least wrong.

It was said of Christ, that no guile was found in his mouth, and of the faithful Company that followed the Lamb, that no guile was found in their mouth: And that it may be so with me, I Endeavour with my whole heart.

I trust God with my cheifest outward Concernment, even with that, about which I am most solicitous, and wherein to be satisfied is of great moment to me, for that it hath as great an influence upon my Spirit, as any outward thing hath. And I do believe that God will provide for me herein or otherwise supply the want of it. My earnest desire of God is, that my outward condition may be so stated by his Wise and Gracious Providence, as I may be least exposed to Temptation, and best disposed and furthered unto Duty.

I have an inclination to seek self, particularly

particularly in vain applauſe, and that in Religious ſervices; and herein I have been highly guilty, but I ſhame my ſelf for it before God, and I am willing to be ſatisfied in the praiſe that comes from him alone: and I truſt thorow his Grace, that I can deny my ſelf in matter of Reputation to do his Will.

I love the *Lord Jeſus Chriſt*, and all his Saints. The broken eſtate of the Church, eſpecially by inteſtine Evils, is a great trouble to my Spirit. The Scandals of Profeſſors I am truly grieved at, and I would not by their Weakneſſes ſeek to excuſe my own faults, or an advancing of my own virtues.

I have no ſetled Bitterneſs and Revenge againſt my Enemies, but I Love, pitty, and pray for them. As concerning God's Enemies I am more Provoked, but I would not be inhumane or cruel againſt them; For the wrath of Man worketh not the Righteouſneſs of God.

I contemn none, I would not imbitter the Spirit of any. I would anſwer all obligations of Courteſie, as counting it a Righteouſneſs. I would not inſult over the weakneſs of any; and this is partly out of natural tenderneſs and moral Conſiderations; and I find that the goodneſs and kindneſs of God, the meekneſs and

gentleneſs

Gentleneſs of Chriſt, hath hereunto made impreſſion upon me.

I find upon the review of my Life Paſt, according to the cleareſt Judgment that I can make, that I have not gone backward, but proceeded forward in the wayes of Godlineſs. And this increaſe I reckon not by ſudden fits now and then hapning, but by the main progreſs of the work in the total Summe.

I have been grieved that I am no more elevated in the hope of Heaven, and that I cannot attain to a longing deſire to be gone hence, and to be there with Chriſt. I have laboured to raiſe up my heart, and have had enlargment, even when deadneſs and flatneſs had been upon me. I think with my ſelf ſometimes, were my Evidences clear for Heaven, I would exult to begone hence this very hour; but I find not this Readineſs at all times.

Remark 13

When I have had a good enterprize in hand for God's Glory and ſome publique benefit, I watched againſt vanity of mind, and vain glory in carying it on; and I deſire purely to Aym at the Glory of God, and to be ſatisfied with my reward in him. And I take heed that I forget not my mortality, when I am purſuing that deſign; but I would fain bring up my ſelf to this frame, to be contented to be ta-

taken hence in the midſt of it, as judging that I ſhall be no loſer by my removal, and God cannot ſtand in need of that Service.

Lord forgive mine inordinate Self-love, which hath diſturbed the Actings of pure Charity in divers paſſages of Moment. For Self-Love in my ſenſitive appetite hath had motions Contrary to the Love of God and my Neighbour. Nevertheleſs my Judgment hath diſallowed it, and I have for the moſt part acted againſt *it*, and for *that*, which the Love of God and my Neighbour did command.

O Lord forgive my Ten thouſand Talents. I come to Jeſus Chriſt who hath made Satisfaction, and lay this heavy Reckoning to his account. Lord forgive my Iniquity, for it is exceeding great.

Theſe

Theſe following Paſſages were ſet down March 4. *Anno* 1675.

UPon the Review of the foregoing Evidences, after Twelve Years, I find through Grace the ſame abiding in me, and more and more rooted. And ſome particulars which did make me more to doubt of my good eſtate, I find to be ſince that time in a greater degree Vanquiſhed.

I have done what in me lies, to call to Remembrance all my remarkable Sins from my Childhood & Youth till now, and as far as I can Judge I have repented of them, both generally and particularly: And now I Repent of them all from the bottom of my heart, with a ſelf-abhorrence, if I can know my own heart, by the ſtricteſt and moſt impartial Search that I can make.

Upon the beſt Judgment that I can make of the Nature of Sin, and the frame of my own Heart and Courſe of Life, I know no ſin Lying upon me, which doth not conſiſt with habitual Repentance, and with the hatred of Sin, and with an unfeigned conſent that God be my Saviour and Sanctifier, and with the Loving of God above all.

The mercy of God towards me, in the prolonging of the day of Grace, in the ſtrivings of his Spirit, in his chaſtiſements, in the Checks of Conſcience, in the Recovery of my Soul out of Diſtempers and Back-ſlidings, doth greatly affect my Heart, and ſtrongly engage me to Him; and doth often Call upon my Soul, and all that is within me to bleſs His Holy Name.

Though my Spiritual growth be very low and ſlow; yet to this preſent time I have not grown worſe, but better; ſpeaking of growth in the whole ſpace, or greater ſpaces of my time Paſt, and not every particular Day.

By Prayer and Endeavours long continued, I have in ſome meaſure overcome a ſpecial very ſinful Diſtemper of mind, and gained the Contrary Temper againſt a natural Propenſity.

Though my Faith in Chriſt be weak, yet to have part in his promiſes, I am ready to part with all that is dear to me in this world, I have no Hope of Happineſs but in Jeſus Chriſt.

Though I have had doubtings touching the promiſed Salvation, yet I know that as to my own Felicity, I prize nothing more, then that Salvation, being the Glorifying and enjoying God forever: And I embrace it as my beſt Good. I Love Chriſt whom I have not ſeen, and

and I am affected towards him as towards a Perſon, who Taught and Did the moſt excellent Things, & promiſed a moſt excellent State to his Followers, and purchaſed their Redemption at the deareſt Rate.

I am heartily grieved for loving God ſo little, yet I am ſure *this* I wrote according to a full perſwaſion at that time: I love nothing more than God, and in my Eſteem and Choice, I prefer the Spiritual, Divine, and Heavenly Life; incomparably before the Carnal, Animal, and Earthly life: And this Eſteem and Choice is made good by performance in Ordinary.

I love to Love God: And I deſire this Love not only as an evidence of my Salvation, but for it Self. I had much rather have a heart to love Him perfectly, than to have all the Riches, Honours, Pleaſures, and Delights of this World.

My Conſcience bears me Witneſs that in the preſent exerciſe of my Miniſtry, I have no ſelf-end of worldly advantage, or Reputation among men, or any Intereſt of the carnal mind; but if the Command of Chriſt, and the neceſſities of Souls did not oblige me to this Service, I ſhould gladly retire into Privacy and Solitude.

My Temporal eſtate is mean and Low, yet I am Contented with it, and humbly bleſs God

for what I have. I live in as narrow a compaſs for Expences as I can, that I might have ſomething to give to the poor, and to be helpful to thoſe that are in Need, according to my Ability. And as God hath required of us to love Mercy, and our Saviour hath ſaid, *It is a more bleſſed thing to give than to receive*; ſo I have more pleaſure in giving a portion to the Needy, as far as my mean Eſtate will bear, than in laying out for my own ſenſe or worldly Conveniences. And this proceeds not from a conceit of merit in any thing that I can do, but from a Love to pleaſe God, and to doe Good.

Though I have a good Knowledge about the premiſes, yet I am apt to waver about the Concluſion. And though I aprehend the Evidences of my ſincerity to be Clear, yet a Timorouſneſs remains in me.

Though I have not as yet overcome the fear of Death, yet I am ſure that the unwillingneſs that is in me to dye, is not that I might enjoy the pleaſures of Senſe, or any Gratification of the Animal Life.

I feel in my ſelf a burden of Sin and corruption, much Senſuality, Earthlyneſs, Selfiſhneſs; nevertheleſs I judge there is that predominancy of Love to God, and Holyneſs, which I hope is immoveably ſeated in my ſoul, whereupon I hope that it cannot be that I ſhould be caſt

Cast out of his blissful Presence into that Perdition, which is the State of immutable hatred of Him. And I apprehend, that the most horrid and hellish State of Hell it self, lies in its Everlasting and Utmost Emnity against God.

Thus I am Searching and trying my Heart and wayes; and what I find by my self I write down that I may have it by me, for my relief in a Dark and Evil day, and an hour of Temtation: For I must expect the time, when by Weakness or anguish of Body or mind, I may be disabled to recollect my self, and duly to state the case of my own soul: And the Powers of Nature may so fail, that I may have but a very weak Apprehension of what I have to do in this great Concernment. I am warned by the Parable of the Ten Virgins to look to it, that together with my Lamp I may have Oyl in my Vessel, and be ready to enter in with the Bridegroom at his coming. 13 Lk.

Lord be merciful to me a sinner, to me one of the cheifest of sinners. O my exceeding Sinfulness! O ye Riches of thy goodness towards me! should not I Loathe my Carnal Self? Should not I grieve for grieving thy Spirit? I desire to doe so, I hope to do so. Do what thou wilt with me so thou pardon, and Sanctifie, and Save me. I am affraid of thy Judgments, I can endure but a little, O how weak is my heart!

Nevertheleſs I will Endeavour, and I truſt Through Grace, that I ſhall be enabled to bear thy Correcting Hand. Thou art Wiſe and Holy, Thou art Merciful and Gracious, Thou retaineſt not thine Anger forever, becauſe Thou delighteſt in Mercy. O ſpare me, and conſider me, and deal with me not after my ſins, nor reward me after mine Iniquities; but as far as the Eaſt is from the Weſt, ſo far remove my Tranſgreſſions from me: Comfort me and ſatisfie me, For I wait for Relief from Thee. I believe, O Lord help my Unbelief. Lord increaſe my Faith. O my God *I* lye at thy Feet & Mercy, *I* put my ſinful and diſtreſſed ſoul into the hands of *Jeſus Chriſt*, and *I* reſt on the Covenant of *Grace* made in *Him*, as all my Salvation, and all my deſire, *AMEN*.

More Obſervations touching the State of my Soul, *March the 27th. Anno* 1676.

O The Wonderful Mercy of God towards me a moſt vile and wretched ſinner, in Convincing, rebuking, and awakning me unto a Self-abhorrence, and an utter Deteſtation of my Sins, my ſpecial Sins; ſo that *I* cannot be reconciled to them. Since the powerful awakning of my Conſcience, *I* never have, and

am

am perſwaded never ſhall return to thoſe former ſins, which made a breach between God and my ſoul. *I* hate every Sin impartially. A ſinful State is in my internal Senſe, an horrid and Helliſh State.

I find my ſelf firmly reſolved to give up any part of my worldly Eſtate that *I* ſhall be *found* to hold to anothers wrong: If it be doubtful where the Right lies, *I* am reſolved firſt to endeavour a Reference to Conſcientious knowing Men; and if that cannot be fitly had, to ſubmit it to a legal Tryal, with a deſire that Right may take place. *I* know not that *I* hold any ſuch Eſtate, or that there is any doubt of *my Legal Right* to any thing that *I* poſſeſs: but I have made Suppoſition for the Tryal of my own Spirit.

When I had a Father or Mother, I would have truſted *them* to defend or deliver me from any Evil, from which it was in their power to defend or deliver me: in the ſame Manner *I* now truſt to my loving Wife. Why then ſhonld *I* be ſuſpicious of God. in whoſe Hands *I* am? Why ſhould *I* doubt of His dear Love and tender Mercy towards me, or call in queſtion his Good will to preſerve, or deliver me from any Affliction that would be too hard for me to bear, or to ſuſtain and Comfort mee under any Suffering, which He ſees fit to inflict upon me?

If

If when *I* was more careleſs and forgetful of God, and when *I* ventred upon breaches with him, He was pleaſed to Convince me of *my Sin*, and to rouze me up to a greater Care, and to make me more Earneſt for Pardon, and for Healing, and for all needful Grace, and more throughly reſolv'd to follow *him* throughout. Surely he will not refuſe me in my Addreſſes for *more* Grace, and a *more* Confirmed State of Holineſs: if *I* follow on to know the Lord, *I* ſhall know *Him* and See *His* Salvation.

Though Death and *Judgement* be of dreadful Conſideration; though God be Holy and Juſt. and *I* be vile and guilty, and worthy of eternal Perdition; yet why ſhould *I* doubt of Mercy and Forgiveneſs, and of ſupport and comfort in the Darkneſs of death, and of *Juſtification* in the day of *Judgment* from a Merciful and a Faithful God, through a powerful *Redeemer* and Advocate; ſeeing as an humble, penitent Believer. *I* lie at his Feet, and caſt my ſelf into His *Arms*, and wait on his *Grace*, and am reſolved to keep his Wayes, And never to return to Folly.

I more deſire to *be* ſincere than to *know* that *I* am ſo. The Comfort and Delight of *being* & *doing Good*, *I* ſet not ſo much by, as the very *being* and *doing Good*. To *Love God* and to be

Conform-

Conformable to *Him* is that which *I* moſt of all deſire ſhould be in me.

I will truſt God in his wayes. *I* will Strive againſt an over-timorous Sollicitude about my own Salvation, and will ſubmit my ſelf to God who is *the* infinite Goodneſs and Love, and *I* will lye down, and take my Repoſe therein.

I am grieved when *I* obſerve or hear of the Scandals of ſome Profeſſours, and the diſorders of thoſe that are in Charity to be judged Sincere, and the Follies and Frailties of the more Sincere and Upright. And it humbles me by Cauſing me to reflect upon my ſelf, and my own Weakneſs and proneſs to offend; and it makes mee more to deſire the Heavenly Society, and to be among the Spirits of Juſt Men made perfect.

My Sins of Senſuality in every kind and degree *I* ſearch out, and repent of. *I* am kept by Grace from groſs ſins of this ſort. In the Gratifications of Senſe, which are Lawfull in general, *I* ſcrupulouſly dread exceſs, and undueneſs of Circumſtances. How earneſtly do *I* deſire an abſolute purity;

All Envy, Unrighteouſneſs, Uncharitableneſs, Uncompaſſionateneſs, Undutyfulneſs, and baſe Selfiſhneſs which is the Root of all, *I* have Seen, Lamented, and Abhorred. The Motions and the Stirrings of Mind that way

way are ſuppreſſed and diſlodged, *I* will never give way thereunto.

Self-applauding, *Self-ſeeking* in matter of Praiſe & honour before Men, I ſtrive againſt. I deſire to be as ſincere to anothers Reputation as to my own, I would not value others by their regard to me, but by their true worth: *I* would be contented to be little in the eyes of others; This *I* unfeignedly Deſire and Endeavour, and *I* hope that *I* have it in ſome good Degree.

All my *Omiſſions* and Negligences in the work of the Miniſtry, in Preaching, in Perſonal private Application, *I* bewail, and heartily *reſolve* upon more Diligence and Faithfulneſs.

1342

Enter not into Judgment with thy Servant O Lord, but remember me, and Spare me according to thy great mercy in *Chriſt Jeſus*, the the great Propitiation for Sin in *Whom I* deſire to be found, and under the Covert of whoſe Wing *I* ſtand, that *I* may be ſaved from thy Wrath, and enjoy thy Peace, and live in thy Preſence, where is fulneſs of Joy, and Pleaſures for evermore.

Febr.

Febr. 22. $167\frac{8}{9}$

GOd will never Damn in Hell any Soul, that hath the Habitual predominant Love of God, though culpably Remiſs, and otherwiſe ſinful, while he remaineth ſuch; yea Hell and ſuch Love of God are inconſiſtent.

I Love the *holy Will* of God with all my heart, and hate all Diſconformity to it. Nothing is more grievous to me than to diſpeaſe God, and nothing is more pleaſant to me than to pleaſe him.

I Strive after Chriſtian perfection.

I Labour to be unbottomed of *Self*, to dye to *Self-advancement*, to *Self-glorification*, and to all *Selfiſh* joyes, and to live wholly in and to God, and to have *Self* ſwallowed up in the Love of *Him*.

I Labour in the work of Self-reſignation, that my Will may be confined *to*, and included *in* the Will of God.

I Strive after Patience in its perfect work, and do find a Willingneſs to yeild to God's Will in my Chaſtiſements. *I* ſtill Juſtifie God, and doe not entertain an hard Thought of his Dealing with me, but conclude that it is altogether Holy, Juſt, and Good; and for the beſt.

I feel my ſin a greater burden to me than my

my Affliction. I had rather have health of Soul in a body full of pain; than health and eaſe of Body with a diſtempered Soul. And the ſenſe of my own ſinfulneſs diſpoſeth me to Patience, under my afflicting Infirmities of Body.

I narrowly watch my heart, that it may not lodge or admit a vain thought. When I am ſurpriſed with vanity, I ſuppreſs it as ſoon as I obſerve it.

I am very fearful of offending in a word. When on a ſudden and by Incogitancy I have ſpoken a word which upon ſecond thoughts is doubtful to me, though I had not ſuch doubt in the ſpeaking of it, I have been much perplexed about it, and engaged my ſelf to a greater Watchfulneſs.

Aug. 1680.

SUrely, Chriſt hath my heart. Whenſoever I ſwerve from Chriſt in a *thought*, *word*, or *deed*, it is by inadvertancy and Surprizal againſt my fixed principle; and I have great Regret at it, and Loathe my Self for it.

If I were out of all fear of Damnation, I had rather be holy than unholy; and I take pains, and uſe God's Meanes to be holy in oppoſition to the Fleſh, and I make it my cheif Care. And I doe this, becauſe I make the

the Enjoying of God my Cheif Good; and rather than loſe the Hope thereof, I would willingly undergo the ſufferings of this Life, (which lead to that bleſſed Fruition) not excepting the Fiery Tryal it ſelf.

Sept. 1680.

I Hope, when the End cometh, my God will ſay to me, Dear Child, thy Warfare is accompliſhed, thine Iniquity is pardoned, enter thou into my Reſt. Therefore I will both hope, and quietly wait for the Salvation of God. I will hope to the End. Strengthen me O my God, that I faint not.

Octob. 4th 1680.

I Have no deſign, I purſue nothing contrary to God's Intereſt: but all my deſigns and purſuits are for God and Holineſs I think I am ſure of this, if I be ſure of any thing. My great Aim, and Care, and Labour is to cleanſe my ſelf from all filthineſs of Fleſh and Spirit, & to perfect holineſs in the Fear of God.

To whom I yeild my ſelf a ſervant to obey, *his* ſervant I am. But *I* do not yeild my ſelf a Servant to Sin to obey it; but *I* do yeild my ſelf a Servant to God, to obey Him. The deſign and buſineſs of my Life is to do his Will.

THE

THE VVORKINGS OF MY HEART IN MY AFFLICTION

Aug. the 5*th* 1680.

THe *Will* of God in Laying this Affliction upon me, I unfeignedly approve as Holy juſt and Good: And I am unfeignedly willing to bear the Affliction, as it is an Evil laid upon me by his will, till the time come in which he ſhall think fit to remove it. I Watch, and pray, and ſtrive that I may not give way to a repining thought againſt his holy Hand In this point *the Spirit is willing, but the Fleſh is weak.* My Mind doth really conſent to God's diſpenſation, and to my Submiſſion, being

being moſt agreable to his Wiſe and Gracious government & moſt conducing to my Salvation. But my ſenſitive part and my Mind alſo as it is in part Unrenewed, Weak, and ſinful, doth greatly reluctate; ſo that I am put hard to it, and I muſt ſay, *I am willing, Lord help my Unwillingneſs.* I have not obſerved theſe ſeveral dayes, that a thought of direct or poſitive Diſcontentment, or Vexatious Commotion of Mind hath been admitted by me; nevertheleſs I ſee to my greif, that I fall exceeding ſhort of that Quietneſs, Contentation, and Cheerfulneſs in my Condition, and of that Freeneſs of ſelf-reſignation to God's Will that I deſire, and His Goodneſs calls for.

I wreſtle with *God* by importunate prayer, that this *Thorn in ỹ fleſh* might depart from me, that this *Diſtemper might be removed* or ſo *mitigated*, that I might be in ſome Comfortable Eaſe, and get a more cheerful Freedom in doing my Duty: Yet I would not wreſt this Relief out of his Hands unſeaſonably, and without his good Will and his Bleſſing; (I would wait His time and deſire to have it with his love and Favour, and with a ſaving Benefit.) And ſo my earneſt deſire thereof is limited with ſubmiſſion to his Holy Will. (Yet I find that this ſubmiſſion is no eaſy Matter, but that I muſt take pains with my own Heart, and that it is God, who muſt work my heart to it, and keep under the fleſh, which

is

is alwayes ready to rebel. It is hard to be willing to bear my wearisom Condition: And O how weak is my heart, and ready to sink if it be not upheld by a strength above my own! O let his Grace be sufficient for me, and let his power be made perfect in my weakness.

I feel my self bettered in the inner Man, by this Chastening: It hath furthered Mortification and self-denyal, and done much to the Breaking of the heart of Pride, and to bring me on towards that more perfect Self-Examination for which I labour. It has much deadned the World to me, and my desire to the World. It makes me know in earnest the Emptiness of all Creatures, and how great my Concern is in God. It drives me close to *him*, and makes me to fetch all my comforts from *Him*. I see of how little Value all outward Contentments are: and not only in my present Afflicted State, but if I were at Ease, and in full prosperity. The sense of this benefit to my soul, is the great Meanes of bringing my Will to that weak degree of submission to God's Will, to which I have attained.

O that I could live more by Faith in this Trying Affliction. I endeavour to impress upon my soul those Arguments, which the Scripture affords for Patience and Long-suffering with joyfulness. But this will not do the work, unless the Spirit of Faith and Pati-

Patience be given from *him*, from whom comes down every good and perfect guift. I pray, I cry to my Father, that he would give me the Holy Spirit, according to his gracious promiſe that I might ſhew forth the power of his *Grace* and that *I* might not diſhonour *Him*, nor diſcourage his Children, nor reproach Religion by my weakneſs. And in the bearing it well, my Reputation is nothing regarded by me in Compariſon of the Honour of Chriſt. *Him* I deſire to glorifie both in my Obedience and Patience.

I do not love God the leſs becauſe of his Correcting hand upon me. As my neceſſities drive me, ſo His Love draws me, and my Love brings me to *Him*. *I* look to *Him* as my Father: And ſhall *I* not honour my Father, and give *him* Reverence when *I* am Chaſtned of *him*? The Lord is my portion ſayth my ſoul, therefore will *I* hope in him. *I* will wait for the Lord who hideth his face; *I* will look after him; He retaineth not his anger for ever, becauſe he delighteth in Mercy. Therefore he will turn again and have Compaſſion upon me. If he kill me *I* will put my truſt in *Him*: for he will not Caſt me off for ever, if *I* cleave to him with Faith unfeigned; but even through Death it ſelfe will he ſave me. He will bring me forth to the Light, and *I* ſhall behold his Righteouſneſs. When *I* ſay,

What

What ſhall I do incaſe of ſuch or ſuch troubleſome or dangerous Conſequents? My Heart anſwers *Be not carefull, God will provide; I will leave it to him.*

Beſides a natural deſire of Eaſe and Reſt; the ſenſe of the Temptation to which *I* am lyable in this Condition, makes me importunate to be delivered from it. *I* feelingly know the weakneſs of my own heart: and *I* am not ignorant of the Devil's Malice and Subtilty, and how he will make the fierceſt Aſſaults where *I* am weakeſt. Whereupon *I* tremble in my ſelf for fear of being Tempted, and ſhaken and greatly amazed. And upon this ground, reſpecting my Soul's ſafety, *I* judge *an humble and patient Importunity with God, for the Removeing or Moderating of my Diſtemper*, to be my Duty. Yet to keep me from being over ſollicitous aud Anxious in this thing, *I* Conſider that God doth Govern and Limit all our Temtations, and will not ſuffer us to be tempted above what we are able, but will with the Temptation open a way for us to eſcape. Nevertheleſs, I find that I do much offend by too great a Vehemency of deſire to be delivered from this grievous burden, without due ſubmiſſion: alſo by too much diſquietneſs and Dejection, when after ſome expectation of Beneſit by the *means*, I perceive that my hope thereof is like to be fruſtrated. The Lord help me to carry it better and as I ought to do, and keep my Mind in its right frame.

My

My buſineſs under this Affliction is to be careful about my own part, and to Leave God's part to his care. My part is to do my duty and to get the benefit of the Affliction; but to remove it is God's Part. Let me perform what belongs to me; and what belongs to God, He will certainly perform in his own time and way. The *Summe* of my Duty is graciouſly to *Comply* with the Diſpenſation, and to *Behave* my ſelf ſuitably to it, and to *pleaſe* and *honour* God under it: Accordingly in this I Labour, and in this way I ſeek for Comfort.

And firſt I juſtifie God, and judge my ſelf. God exerciſes his own Holineſs and Juſtice in this his Caſtigation; both which, I approve, and accept the puniſhment of mine Iniquity, and Exerciſe an hatred of the Sin for which I now ſmart. I will bear the Indignation of the Lord, becauſe I have ſinned againſt *Him*, and I repent with a Self-abhorrence; and I lye in the duſt at his feet, and wait on *him* until that *He* have Mercy upon me, and I am glad to receive Mercy upon his Terms.

I have fled for Refuge to lay hold on the hope that is ſet before me. I do moſt heartily take God for my portion, and I had rather live the divine life in Conformity to *Him*, and Fellowſhip with *Him* here, in the firſt fruits of the Spirit, and hereafter in the fulneſs of Glory, than liye in the fulneſs of the delights and contentments

Contentments that belong to the natural Life upon earth, in a way of Sin and Alienation from the Life of God. (*I* do moſt heartily take Chriſt according to the offer of the Goſpel, not only to be juſtified from my ſins, and delivered from the Wrath to *come*, by his Merits; but alſo to be Sanctified by his Word and Spirit, and to be Governed by His Lawes, and to be brought by *Him* unto the aforeſaid Fellowſhip with God.) And my Life and Practice in the main Bent, and ordinary Courſe thereof, is according to this Choice, in a dayly walking not by Sight and Senſe, but by Faith; not after the Fleſh but after the Spirit, in ſetting my Heart not on Earthly but on Heavenly things. (*I* caſt off vain deſires and Hopes, and my Expectations of Good are from God, according to the Tenor of his Promiſes, When *I* walk in Darkneſs and ſee no Light of outward Comfort, Humane Helps, and Viſible Means; *I* will truſt in the Name of the Lord, and Stay my Self upon my God. *I* ſtrive with my own Spirit to Subdue it to the Will of God: And in whatſoever *I* am Tempted to be moſt *impatient*, therein *I* Labour moſt for *Patience*. My great Care is that *I* may not ſin againſt my God in any kind; and more eſpecially that *I* may not ſin by a Rebellious *Impatience* under his Correcting Hand.) In this preſent diſtreſs *I* look upon my ſelf as being upon my Tryal,

and

and therefore I look more diligently to my behavior in it. Now a Price is put into my Hand for the proof of my Sincerity, and *I* Labour accordingly to make a good proof of it. I am willing to serve God in Pain and Patience, else I were unworthy of so good a Master. I am willing to be Conformable to Christ in Suffering else I were unworthy of *Him*. But here I must say again, *The Spirit indeed is willing but the Flesh is weak*; *Lord help my Unwillingness*, I am called to deny all the pleasures of Sense, and to mind them no more; and *I* am heartily willing of it. I am called to declare to others, by the exercise of Faith and patience, the Righteousness of the Lord, and his tender Mercies, and great Faithfulness, and that He alone is Allsufficient. O that the Power of his Grace may be thus Magnified in me! This is the Fruit of the Afflictions that I look after, and in this will I Labour *more* and *more*. And through the help of Divine *Grace* I will not doubt of a Good Issue, while I am found in the way of Duty. To them who by patient Continuance in Well-doing seek for Glory and Honour and *Immortallity*, God who cannot lye hath promised to give Eternal Life.

I am desirous to be delivered from this Affliction (if it be the Will of the Lord) upon this account, that I might have a more notable proof of my freer choosing of God for my portion

Portion, when I am not thus driven to *Him* (as now) becauſe I can go no where elſe for comfort, alſo my freer turning from the world even then when I am capable of enjoying it. To have ſuch a proof of theſe things in my ſelf *I* ſhould take for a great advantage, and be greatly Thankful. Nevertheleſs for the quieting of my Mind, I conſider that my preſent Afflicted ſtate doth better ſecure me from Temptations, which might draw my Heart from God to the Love of the world, in which Reſpect Proſperity is far more dangerous than Adverſity. Moreover, my preſent State gives me Advantage for a Higher proof of the Grace that is in me, and of the power of divine Aid upholding me in a life of Faith and Patience, by which I Live upon God alone, when Worldly Comfort Fails me, and by which I am enabled to overcome things grievous to Nature; and to get above, not only the pleaſures, but the ſharp pains of Senſe; and to live and endure with little Natural bodily Reſt. Alſo it gives me the Advantage of exerciſing a reſolved, willing Self-reſignation to God in this Diſpenſation, which is harſh to Fleſh and Bloud; & a reſting Hope, when there is no preſent appearance of Help; and a waiting and Looking for the Lord who hides his Face, and a cleaveing to *Him* by Conſtant Love, though he doth ſore bruiſe me. If I continue in the Exerciſe

of

of theſe Graces they will give me a good Proof that the Heavenly Nature is in me, and will make way for Great Aſſurance towards God, and full Conſolation on Jeſus Chriſt. And yet further, I truſt that I have long before this diſtreſs choſen God for my portion, and drawn off my heart from the flattering Vanities of this world. And I know that in this Diſtreſs I doe not come to *Him* Conſtrainedly, or meerly as driven: For I delight to draw nigh to *Him* to pour out my heart before *Him* in prayer and Meditation. My Meditation of him is ſweet to my ſoul, and I do not Love to be diverted from it. And when my Diſtemper is any whit more eaſie, it works unto a Rejoycing in *Him*. And it is for an enlargement of Heart towards *Him*, that I Cheifly deſire bodily Eaſe and Reſt.

Hear my Cry O God, attend unto my praer! I will cry unto Thee when my heart is overwhelmed: *Lead me to the Rock that is higher than I*.

(*God* the Infinite Goodneſs and Love, will not caſt off a poor ſoul that lies at his Feet, and Cries for the Help of his Grace when it is ready to ſink under the Burden, and is willing to have Mercy upon His terms.)

Therefore I will ſtil cry to *Him*, and look for *Him*, and lean upon *Him*, and will not depart from *Him* by an Evil hear of Unbelief.

This

This I reſolve in *His* Strength, Lord ſtrengthen me unto the perfect work of Patience.

Lord I heartily conſent that Thou ſhouldeſt uſe me as Thou pleaſeſt, ſo thou uſe me as one of thoſe that Love thy Name. Diſpoſal is an effect of propriety, but it is alwais a regular and a loving diſpoſal of the Subjects of *His* Government. O! deal favourably with Thy Servant: Thou knoweſt my Frame: Remember that I am but Duſt.

The Lord will perfect that which concerneth me: Thy Mercy, O Lord endureth forever. Forſake not the Works of Thine own Hands. O Lord, without Thee I can doe Nothing: Therefore I muſt beg and thou wilt give Grace ſufficient; without which I cannot Subſiſt: For therein is the Life of my Spirit.

For Ever, O Lord, thy word is Settled in Heaven.

Pitty me *O Lord* as a *Father* pittyeth his *children*.

Comfort me O Lord, as one whom his Mother Comforteth,

The Lord will wait that he may be Gracious unto me: For the Lord is a God of Judgment: Bleſſed are all they that wait for *Him*.

Can I be in a better Hand? As my profeſſed Judgment is Concerning God's Proceeding; So let me ſtand affected towards it.

Amen.

NOTES

NOTES

FOR

MY SELF

KEep thy Heart with all Diligence; for out of it are the Iſſues of Life.

Death and Life are in the Power of the Tongue.

Entertain not a Senſual Imagination for a Moment; and give not way to the leaſt Glance of the Eye towards vanity.

Be alwayes expecting ſome trouble or other to interrupt thy outward Peace and Reſt.

Never expect any thing from the world, and when it offers thee any thing that is good for thee, receive it; but cath not at it greedily.

Be alwayes mindful what thou may'ſt do for thine own and others Salvation, in every Inſtant, upon every Occaſion.

Dye daily.

In Arguing with another, watch againſt every

every Inordinate heat of Paſſion, loud ſpeaking and every raſh word.

If any neglect or Slight thee, care not for it, yet obſerve it.

Any Matter of Tryal to thee, reckon among thy Gains.

Take no delight of Senſe, but in a manifeſt & direct ſubſerviency to ſpiritual Ends, & uſe not that delight to irritate but to allay ſenſuallity.

When a ſenſual Imagination or Paſſion breaks in, then excite and Taſte of the Powers of the World to come; and delay not to recover the Divine Frame.

What thou doubteſt, do not.

In thy Actions, conſider not only what is *Lawful*, but what is *Beſt* in the preſent Circumſtances, and doe that.

In every delight of ſenſe, watch againſt all Bruitiſhneſs. 134

When thou art in company where talk is vain, watch to put in a word that may be to *Edification*.

If any deſpiſe thee, do not bear a grudge againſt him for it. And be not offended with any, meerly becauſe they do not honour thee.

When thou art framing excuſes, take heed of ſpeaking an Untruth or aproaching near to it, leſt in avoyding the offence of Man, thou make too bold with God: Take heed of this alſo, when thou wouldeſt ſpeak pleaſingly, and avoid Offence in Speaking.

Uſe

Uſe no Recreation or delight of Senſe, but what thou canſt at that very time deſire of God that it may be Sanctified to Spiritual Ends;

When thou heareſt that another hath ſpoken any thing to thy Injury or Diſparagement, beware of a tranſport of Anger, that thou ſpeak not harſhly or unadviſedly againſt him, or too paſſionately for Self, or as too much concerned for Self.

Uphold the Reputation of thy Colleague, or any that is joyned with thee in Service, as thou wouldſt thine owne.

Watch againſt all ſecret pleaſure, in the leſſening of another for the advancing of thy ſelf.

Mind the following Paragraph, O ye Reverend Divines.

Pray heartily for the ſucceſs of thy Colleague and others, who perform the ſame ſervice that thou art ingaged in. And rejoyce in whatſoever good is done by them, as in what is done by thy ſelf, and own it before men.

Uſe not Animoſity & contention in any matter that may be brought to a *good iſſue* in a *way of peace*.

Engage not haſtily as a party in a difference between others but reſerve thy ſelf Impartial and uningaged, that thou mayſt moderate between them.

Whilſt thou lamenteſt thy weakneſs in ſome caſes, and ſeekeſt more ſtrength, beſure to uſe that greater ſtrength in all other caſes, whereunto thou haſt attained; and be not Remiſs or

or forgetful in any duty that is more facil to thee: so shalt thou have comfort in thy willing Mind and honest care, and do much towards the attainment of that which thou yet wantest, and Reachest after.

In the time of Prayer, let no business divert thee from it that is not of present Necessity.

When thou hast an *opportunity* of speaking a word for the good of another's soul, defer not the doing of it till another time.

Watch against all bitter, and over-passionate speeches, against malignant opposers of the Truth: For meekness of Spirit and Behavior is more according to Christ than wrathful Zeal.

Be not transported with passion against those *Conformists*, who are more sober than many others; yet manifest too little compassion to their suffering Brethren: for even in the regenerate, there is a Remainer of the Spirit of Envy, Partiality, and Selfishness, and too much of Wrath and Bitterness, and other parts of the Serpentine Nature, though in a mortified Degree. And we are to yeild grains of Allowance for the Temptations of Prejudice, Intereſt, &c. to which good men as well as others are Obnoxious.

In thy zeal against the sins of others, be mindful of thy own exceeding sinfulness: And Call to Remembrance thy great Offences, which though they be Unfeignedly Repented of,

give

give thee to underſtand what Cauſe thou haſt to be meek and humble and patient towards all men.

Watch againſt the motions of Pride and Hypocriſie, in the preſence of any perſon, whoſe Favour and good Opinion thou much Eſteemeſt. What is Man that thou ſhouldeſt paſs to be judged by Man's Judgment, or ſeek applauſe from Man!

Be not diſcompoſed about ſome petty abſurdities of Behavior or little Indecorums, or Oover-ſights: for ſo to be is Puſillanimity.

When thou haſt Conceived a diſlike of any Perſon, his wayes, or actions, or doſt ill reſent his Carriage towards thee; take heed thou do not take any ſecret pleaſure in the fore-ſight of Evil coming upon him, or in hearing any ſuch following his, as tends to his Reproach, or Ruin, or notable Dammage.

If thou haſt fore-ſpoken the Calamity, or any Evil that in Reaſon is like to befal one, who doth unadviſedly manage himſelf, & his affairs, take heed of Wiſhing or Will-ing that the evil ſhould come to paſs, leſt thy Judgment or foreſight ſhould ſeem to be diſparaged; yea, take heed of any Motion riſing towards ſuch a Wiſh or Will.

My own exceeding Faultineſs ingages me in ſeeing and hearing the Faults and Follies of others to pitty them, rather than to rejoyce or glory

glory over them; and to cover or leſſen thoſe Faults, rather then to aggravate or diſplay them.

The Mercy & Forgiveneſs that I have found, and Hope for at the Lord's hand, Engages and diſpoſes me to forgive Injuries and abuſes done to me. And I ſhould not think it much, that I who am ſo ſinful ſhould bear ſome Contumilies or Abuſes from men.

It is diſpleaſing to me, to hear the faults of others inſiſted on, whether they be matters of Folly and Inconſiderateneſs, or of Perverſneſs and Mallice; but Eſpecially if the matter be not Evident.

I find that petty Dammages and Injuries are apt to be vexatious, eſpecially in a matter the whole whereof is but little; as in a little Farm or Living. Wherefore I endeavour that I be not ſurprized with a troubleſome appearance, & conſider the Moment of a thing how light it is.

Abhor every Thought, Word, and Deed, which is contrary to Love; and tends to the Hurt of others.

The more men wrong thee, the more watchfully maintain thy Love towards them.

After thy publick Miniſtrations in Prayer and Preaching, be not thoughtful or much concern'd how Men like thy performances, but be concerned for this, how acceptable is it to God, & how effectual & ſucceſsful to holy and Saving Means.

If God ſingle me out for Special great Suf-

Suffering, I have no reaſon to judge amiſs of it: For ſuch is the State of the Things of the World to come, that ſome individuals muſt of neceſſity ſuffer for the good of the People: and why not I, as well as another? God is my owner, and he may do with me as with any other, even as he pleaſeth; & he is my Father and he will uſe me well, and make me ſufficient Amends for all my Suffering, and I ſhall be no Loſer, but an Exceeding Gainer thereby in the End.

In this preſent State of Tryal, it is requiſite that there be a ſufficient Difficulty and Hardſhip, for all thoſe that ſhall be ſaved, to grapple with.

For all our boaſts of *Free-will*, unleſs there were ſome heavy weights of ſufferings, caſt by *Providence* into the ballance, to poiſe againſt our propenſions to follow luſts, & Pleaſures, & worldly Allurements, wee ſhould never Seriouſly ſet our ſelves to the ſevere and ſelf-denying duties which belong to true Godlineſs.

To avoid Inconveniences to thy ſelf, Expoſe not any to danger, whoſe ſafety thou art bound to provide for.

In all Accuſations, whether publick or private, after thou haſt made a ſufficient defence, enter not into needleſs matters for Oſtentation or ſuch further Vindication as is not Neceſſary, if thou ſtand in a ſlippery place; but

lye

an close Guard, leſt thou be entangled, or in ſome Point circumvented.

I will never wittingly and willfully do amiſs by Commiſſion or Omiſſion in a greater or leſſer Matter, becauſe I ſhall too often do amiſs, at leaſt in ſmaller Matters, through Ignorance or Inadvertancy, or Surprizal of Paſſion, do what I can.

Watch every Opportunity to put in a Savory word, for the good of a Soul, with whom thou haſt occaſion of Converſe.

Remember thou haſt nothing of thine own, but all is the Lords, and accordingly uſe all that thou haſt to no Carnal Intereſt, but to ſerve Him, as being wholly devoted to *Him*.

Be as Serious and hearty in thy Prayers to God for the Concerns of *others*, as for thine *own*.

Watch againſt ſelfiſhneſs, leſt it work unto great uncharitableneſs.

When thou haſt Evidences of thy Sincerity which cannot in reaſon be gain-ſaid, hold to them, and take comfort in them: yet ſtill endeavour by Reviews and further ſearchings to cleare it more and more.

Wee keep our Evidences, by keeping our Graces in their lively Exercife.

Fetch thy Comforts from Heaven, and not from Pleaſures or Hopes here below.

Do not over-value any Worth that is in thy ſelf; but think it rather leſs than more than it is indeed.

If any ſlight thee, be neither dejected nor provoked.

Do not value Men according to their Eſteem of thee, but according to their true Worth.

Watch againſt the Expectation of Hearing thine own praiſe; and when ſuch a thought ariſes, inſtantly ſuppreſs it.

When thou art Commended, let not thy thoughts dwell on it with delight, but let it be to thee as nothing.

Take heed of too great a Valuation of thine own Work or Uſefulneſs in thy place; and lay not too great a Streſs thereon.

When Friends out of Love over-value thee, it concerns thee not to over-value thy ſelf, nor to take more than thy due, though they give it.

Have a Habit of Compaſſion towards the Afflicted, firmly fixed in thee, that the Motions thereof may be ſutably ſtirred up on every Occaſion.

Let an Abhorrence of any Content in anothers Sufferings be deeply Imprinted on thee; that every thought thereof may be prevented, or inſtantly ſuppreſſed: Yea, hate all Diſregard to anothers Miſery.

Watch againſt all Eagerneſs, and immoderate delight in Eating and Drinking; and againſt minding any kind of Food for the pleaſing of the Senſe. Come to thy Meals not like a Bruit, but as becomes a Saint. Never ter-

minate

terminate in the Senſitive pleaſure, but make uſe of it to raiſe thy Heart to God.

When thou haſt Eaten ſo much, ſo that thou thinkeſt more is not Expedient, or is better forborn than taken, proceed not to a Bit more leſt thou be entangled or diſturbed.

Still conſider, Is this Act I go about agreeable to one that hath Communion with God? Will this Act promote Communion with God? Do I come to this Act, ſo as to have Communion with God thereby promoted.

Seek the Lawful Contentment of any that are about thee, as thou doſt thine own; and be as glad, to gratifie them as thy ſelf, ſo far as is convenient for them. Hate and ſhun all Motions of unworthy ſelfiſhneſs: And ſee that others be ſharers with thee in thy pleaſant Things, and be not content to have them to thy ſelf alone.

Be not over ſollicitous for humoring thy ſelf in ſenſitive Suavities, but rather be ſuſpicious of it, and abſteinous from it.

Alwayes mind and do the the preſent Duty. Comply with the preſent Diſpenſation, and make the moſt of it. Thy buſines is to pleaſe God, and God will provide for thy Comfort.

Lay thy Heart to reſt in the Will of God; For there is no other Reſt for the Soul to be thought on.

I will not Indent with God for any Good,

but what is included in the Covenant of Grace. I will expect no Good but according to the Tenour of that Covenant, which is all my Salvation and all my deſire.

I am reſolved that Pride ſhall not ſet me to Study, or Preach, or Pray, or carry me on in any Service. If thoughts of men-pleaſing, or Man's applauſe, ſteal in with my honeſt Intentions, I will inſtantly caſt them out, as ſoon as they be diſcovered, and I will watch and pray for the preventing of them: I will watch when I go forth in my Service for God, that pride do not ſend me forth: Men's Opinion of me ſhall be nothing with me, but the pleaſing of God, and the doing of good, ſhall be my whole Scope.

In performing Prayer I am intent upon God and his Hearing, and obſerving my thoughts and words; And I earneſtly purpoſe and ſtrive againſt Thoughts about Mens Obſerving and Judging of my performance. Nevertheleſs I do find, that together with my ſincere and earneſt Intention directed to God, Thoughts of regard to Mens Eſteem and Judging, will too often thruſt in, (do what I can) ſo as either to be pleaſed, or troubled as I think they judge. Theſe thoughts have greatly troubled my ſpirit: Hereupon I conſider, that a due Regard to Expreſſions for Mens ſake, that they be Affecting and not Offenſive, is not faulty but ne-

neceſſary, and therefore muſt be heeded. And I think that my thoughts about Mens Judging have this intention at laſt cheifly, *that my Expreſſions be Affecting, and not Offenſive*; Yet I am jealous of a Mixture of Corruption and Vanity. I earneſtly endeavour to have my Heart ſo filled with the Apprehenſion of God's Infinite Majeſty, and my infinite Concernment in *Him*, that all Impertinent Thoughts may be quite ſwallowed up. All *deſigning* and *endeavouring* to pleaſe Men for my own praiſe, I do at that very time deteſt and abandon; Yea, at that very time I am ſure, I do very little regard either the approbation and praiſe, or the diſallowance and diſpraiſe of thoſe very perſons, about whom my thoughts are apt to run out as aforeſaid. I do my uttermoſt to prevent, reſtrain, and ſuppreſs all ſuch Thoughts, they are a burden to me: There is ſcarce any thing that Stirs within me that hath leſs of my Will than theſe thoughts have: There is ſcarce any thing, againſt which *I* do more watch, and pray, and Strive, than againſt theſe thoughts. And whatſoever tincture of Vanity and Corruption be found in them, I am heartily ſorry for it, I hate and Loath it: and I hope that the merciful God will not impute it unto me, to the rejecting of my prayer, or to any breach between Him and me.

I find that my very Fear of this Evil, and my

desire to avoyd it, doth draw my thoughts to it, as a mans great desire to sleep, and his fear that he shall not sleep doth commonly keep him waking.

These thoughts I abhor, not only before and after, but in the very time they come in. And I strive with Might and Main against them. If God approve my service and own me in it, I shall be abundantly Satisfied, though men (whatsoever or how many soever they be) should despise and Loath it. On the contrary, If men should never so highly approve it, I can never be satisfied if God do not accept and bless it. This I am sure of, if I be sure of any thing.

I discern, that by care I have brought it to that pass, that my thoughts of others present with me in prayer, are not with regard to their praise, which I value not, but to what is fit to be done by me in that Service, and to their being affected with it.

I find I am prone to be anxiously scrupulous: Yet I should consider that there be Inevitable weaknesses (as Impertinent thoughts) accompanying the best Performances.

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